A

COAL FROM THE ALTAR

TO KINDLE THE holy fire of *Zeale.*

In a Sermon preached at a generall *Viſitation at Ipſwich.*

By SAM. WARD *Preacher of Ipſwich.*

The fourth Edition, corrected and amended.

Θεῷ χ᾽ ὑμῖν.

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To my reuerend Friend, Mr.
SAMVEL WARD.

SIr, your Sermon which I copied partly from your mouth, and partly from your Notes, I haue aduenturcd into the light; encouraged by the approbation, and earneſt entreatie of ſuch, whoſe Iudgements you reuerence, and whoſe loue you embrace: who alſo haue made bolde heere and there to vary ſome things, not of any great conſequence, if I can iudge. I was loath to ſmoother ſuch fire in my breſt; but to vent it, to enflame others. If you ſhall blame me, I know others will thanke mee. VVhat I haue done, is out of Zeale to God, and his Church.

Your affectionate friend,

Ambroſe VVood.

Reuel. 3. 19. : *Be Zealous.*

THis watch-word of Chriſt if it be not now a word in ſeaſon, I know not when euer it was, or will bee: Would he now vouchſafe to beſtow a letter upon his Church heere on earth; ſhould he need to alter the tenour of this? which being the laſt, to the laſt of the ſeauen Churches, why may it not (ſaith an Ancient, vpon this text) typifie the eſtate of the laſt Age of his Churches? the coldneſſe whereof himſelfe hath expreſſely foretolde. And if God ſhould now ſend through the earth ſuch ſurueying Angels as *Zacharie* Matt. 24. 12

chary mentions, chapter 1. Could they returne any other obseruation of their trauailes then theirs; *The whole world lies in lukewarmnesse?* which makes me often in my thoughts proportion these ends of time, to the like period of *Dauids* age, when no clothes were enough to keepe heate in him. *Faith* I graunt is a more radicall, vitall, and necessary grace; but yet not so wholly out of *Grace* with the times, as poore *Zeale*, which yet if by any meanes it might once again be reduced into fauour and practise, before Time sets, and bee no more; I doubt not but Christ would also yet once again in this euening of the world, come and *Sup* with vs; A fauour including all other in it.

1. Kin. 1. 1.

2 My desire especially is, that this our Iland might take it to it selfe, as well as if it had by name beene directed to it; what would it hurt vs to make an especiall benefit and vse of it? Some of our owne, haue so applyed it; (who either out of their iudgements, or affecti-

ons

ons, I say not.) Learned *Fulk* maruels if it were not by a Propheticall spirit penned for vs: others more resolutly haue made it a singular type of purpose for vs. Their warrant I know not; especially if it be true which all trauellers tell you, *That they finde more zeale at home, then abroad.* We are I grant in sundry respects equal to *Laodicea:* Euen the very names thereof, as well the first and oldest in regard of the blessings of God, Διοσπολις Gods Dareling, as the later in regard of good Lawes and ciuility: *Laodicea,* How well doe they become vs? As rich as they, & that in the very same commoditie of woolls; *Abounding as they* with many learned *Zenoes,* & bountifull *Hieroes*; *Parallel* in all regards; I would I could say luke-warmnesse excepted. But I must bee a faithfull and true witnesse, and yet this is all I haue to say; It was, as I conceiue, *Laodicea's* complexion and not her constitution, her practise not her orders, personall luke-warmnesse not legall, which Christ

Chriſt ſtrikes at. That fault I find in my text; the ſame I finde in our common Chriſtians, whoſe ſpirituall condition, and ſtate is too like the externall ſituation of our Country, betweene the Torrid, and the Frigid Zones: neither hot nor colde: and ſo like *Laodicea*, that if wee take not warning, or warming, we may, I feare, in time to come be ſpued out of gods mouth.

3 For this preſent aſſembly of Miniſters, could all the choice and time in the world haue better fitted mee then mine ordinarie Lot; If fire be ſet vpon the Beacons, will not the whole Country ſooue be warned and enlightned?

4 For my ſelfe alſo, mee thinkes it will better beſeeme my yeeres to heat, then to teach my ancients: to enkindle their affections, then to enforme their iudgements. And whereas *Paul* bids *Titus* preach zeale with all authoritie? though in mine owne name I craue your patience, and audience, yet in his name that is the firſt of the creatures,

and

and *Amen*, I counsell him that hath an eare, to heare what the Spirit saith to the Churches;

Ζηλωσον, Be zealous.

A Coale from the Altar.

Reuel. 3. 19. Ζηλωσον: *Be Zealous.*

ZEale hath beene little practized, leſſe ſtudied: This heauenly fire hath euer been a ſtranger vpon earth. Fewe in all ages that haue felt the heat of it, fewer that haue knowne the nature of it. A deſcription will rake it out of the embers of obſcuritie: and it may bee, that many when they ſhall know it better, will better affect it.

2. Zeale hath many counterfets and allies. There are many ſtrange fires which

which hauing ſought to carry away the credit of it, haue brought in an ill name vpon it: from theſe it would bee diſtinguiſhed.

3 Zeale is euery where ſpoken againſt, it hath many enemies and few friends: the world can no more abide it then beaſts can the elementary fire, the rebukes of many haue falne vpon it, the Diuell weaues cunning lies to bring downe the honor of it. Oh that wee could raiſe and maintaine it, by ſetting forth the deſerued praiſe of it: and challenge it from the falſe imputations of ſuch as hate it without a cauſe.

4 Zeale hath in this our earthly molde, little fuell, much quench-coale; is hardly fired, ſoone cooled. A good Chriſtian therefore would bee glad to know the Incentiues and preſeruatiues of it, which might enkindle it, enflame it, feed it, and reuiue it when it is going out.

5 Zeale in the worlds opinion, is as common as fire on euery mans hearth,

no

no mans heart without zeale, if euery man might be his owne iudge: If most might be heard there is to much of it: but the contrary wil appeare if the right markes bee taken, and the true rules of triall and conuiction bee obserued, and the heart thereby examined.

6 Zeale generally handled will break as lightning in the aire, and seize vpon no subiect: Application must set it on mens hearts, and exortation warme this old and cold age of the world, chiefly this temperate climate of our nation.

First Part.

It was said of olde, that zeale was an *Intension of loue*: of late, that it is a compound of *loue and anger; or indignation*

The Ancients aimed right, and shot neere, if not somwhat with the shortest. The moderne well discouered the vse and exercise of more affections, then loue, within the fathome and compasse of zeale: but in helping that default, went themselues somewhat wide; and came

came not close to the marke: which I ascribe not to any defect of eye-sight in those sharpe-sighted Eagles; but onely to the want of fixed contemplation. And to speake truth, I haue oft wondred why poore *Zeale*, a vertue so high in Gods books, could neuer be so much beholding to mens writings as to obtain a iust Treatise, which hath been the lot of many particular vertues of inferiour worth; a plaine signe of too much vnder-value and neglect.

He that shall stedfastly view it, shall finde it not to be a degree or intention of loue, or any single affection (as the Schooles rather confined then defined zeale) neither yet any mixt affection (as the latter, rather compounded then comprehended the nature of it) but an *hote temper, higher degree or intension of them all.* As varnish is no one color, but that which giues glosse & lustre to all; so the opposites of zeale, key-coldnes and luke-warmnesse, which by the Law of contraries must bee of the same nature, are

are no affections, but ſeuerall tempers of them all.

Paul warrants this deſcription where hee ſpeakes of the twelue Tribes. *They ſerued God with intenſion or vehemency.* Acts 26.7.

The roote ſhewes the nature of the branch. Zeale comes of ζεω, a word framed of the very ſound & hiſsing noiſe, which hot coales or burning iron make when they meete with their contrary. In plaine Engliſh, zeale is nothing but heat: from whence it is, that zealous men are oft in Scripture ſayd to burne in the ſpirit. ζεοντες πνεύματι.

Hee that doth moderately or remiſly affect any thing, may be ſtiled *Philemon*, a louer; he that earneſtly or extreamely, *zelotes*, a zelot: who to all the obiects of his affections, is exceſſiuely and paſſionately diſpoſed, his loue is euer feruent, his diſires eager, his delights rauiſhing, his hopes longing, his hatred deadly, his anger fierce, his griefe deep, his fear terrible. The Hebrewes expreſſe theſe Intenſious by doubling the word.

This being the nature of Zeale in generall; Christian zeale of which we desire onely to speake, differs from carnall and worldly, chiefly in the causes and obiects.

It is a spirituall heate wrought in the heart of man by the holy Ghost, improouing the good affections of loue, ioy, hope, &c. for the best seruice and furtherance of Gods glory, with all the appurtenances thereof, his word, his house, his Saints & saluation of soules: vsing the contrary of hatred, anger, griefe, &c. as so many mastiues to flie vpon the throat of Gods enemies, the Diuell, his Angels, sin, the world with the lusts thereof. By the vertue whereof a *Zealot* may runne through all his affections, and with *Dauid*, breath zeale out of euery Pipe, after this maner for a taste;

Psalme Loue. *How doe I loue thy Law (O Lord) more then the hony or the hony-combe, more then thousands of siluer and gold!*

Hatred. *Thine enemies I hate with a perfect hatred.*

Thy

Thy teſtimonies are my delight: I reioyce more in them, then they that finde great ſpoyles, more then in my appointed food. Ioy.

Mine eyes guſh out riuers of teares. Oh that my head were a fountain of teares, becauſe they deſtroy thy Law. Griefe.

Mine eyes are dimme with waiting: how doe I long for thy ſaluation? Hope.

Thy iudgements are terrible, I tremble and quake, &c. Feare.

Looke what pitch of affection the naturall man beſtowes vpon his deareſt darling, what vnſatiable thirſt the couetous worldling vpon his Mammon, the ambitious vpon his honour, the voluptuous vpon his pleaſure; the ſame the Chriſtian ſtriueth in equall, yea, (if poſſible) farre exceeding tearmes to conuert and conferre vpon God and his worſhip.

In briefe, to open a little creuiſe of further light, and to giue a little glimpſe of heat: Zeale is to the ſoule, that which the ſpirits are to the bodie; wine to the ſpirits, putting vigour and agilitie into

them. Whence comes that elegant Antitheſis in the Sripture. *Bee not drunke with wine wherein is exceſſe, but bee filled with the Spirit.*

Serm. 41 in Can. 49. Chriſt is ſaid to leade his Spouſe into the wine-cellar: which Simile *Bernard*, delighting oft to repeat, in two or three Sermons interprets of a ſpeciall meaſure of zeale inſpired into his Church. Thus (ſaith he) Chriſt led his Diſciples into the wine-cellar on the day of Pentecoſt; and filled them, and the houſe with ſuch zeale, as they came forth like Giants refeſhed with wine, Act. 2. & ſeemed to the people as men drunke with new wine.

It is to the ſoule, as wings to the fowle: this alſo is a Scripture embleme to picture the Angels with wings, as in the hangings of the Temple, and in the viſions of the Reuelation, in token of their ardent and zealous execution of Gods will: whence alſo they haue their Heb. 1. 7. name *Seraphim*; he maketh his miniſters a flame of fire.

To

To this fire and theſe wings, which we in the Lords prayer deſire to imitar, there is nothing in vs anſwerable but our zeale; as wheeles to the charriot: which makes vs not goe, but runne the wayes of Gods Commandements, and ſo runne that we may obtaine. As ſailes to the ſhip, and winde to the ſailes, to which alludes the phraſe ſo frequent in Scripture, *Pleropherie*.

As courage to the ſouldier, mettle to the horſe, luſt to the ground, which makes it bring forth much fruit, yea an hundred-fold, viuacitie to all creatures: To conclude this, this is that celeſtiall fire which was ſhadowed out vnto vs by that poore element in compariſon, and beggarly rudiment, the fire (I meane) of ſuch neceſſary vſe in the law, which rather then it ſhould be wanting, the Lord cauſed it to deſcend fron heauen, that it might cauſe the Sacrifices to aſcend thither againe, as a ſweet incenſe vnto the Lord, without which no burnt offering was acceptable.

The second Part.

But now, as then, there are certaine falſe fires, abominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales vpon their owne heads, & ill ſauor vpon all their ſeruices; & not only ſo, but that which is worſe, an ill report and ſurmize euen on thoſe that offer the right fire, and ſerue the Lord in ſpirit and truth: yet for their ſakes is the name of zeale blaſphemed all the day long.

Againſt theſe, as then, ſo now ſeuere caueats and cleare diſtinctions muſt be laid, leſt ſuch as haue not their ſenſes exerciſed to put a difference, miſtake poiſonfull weeds for wholeſome hearbes, to their owne deſtruction; and for the ſake of the one, reuile the other to the wrong of God and his Saints.

It fares not otherwiſe with the ſoule then with the body: beſides the natiue & radical heat, the principal inſtrument

of

of life, there are aguiſh and diſtempered heats, the cauſes of ſickneſſe and death.

To diſcerne of thoſe, requires ſome skill and iudgement: yet a good Empirick, a Chriſtian of experience wil giue a ſhrewd gheſſe at them, the eaſier & the better if he mark theſe following ſignes and ſymptomes, common to all the kinds of falſe zeale, here alſo following.

1 Oſtentation.

Firſt, they are deeply ſicke of the phariſaicall humor, they loue to be ſeene of men, and ſay with *Iehu, Come and ſee how zealous I am for the Lord of hoſts:* they proclaime their almes with a trumpet, paint their good deedes vpon Church windowes, engraue their legacies vpon tombes, haue their acts vpon record: Thus, Comets blaze more then fixed Starrs. Aguiſh heats breed fluſhings, & are more ſeene in the face, then naturall warmth at the heart. Schollers count hiding of Art the beſt Art: the godly man ſtudies by all meanes how to conceale the one hand from the other, in doing well; hiding of zeale is the beſt zeale.

Secondly, of *Ahabs* diſeaſe exceeding in externall humiliation, affected geſtures, paſſionate ſighes; lowdneſſe of voyce, odde attires & ſuch like: Theſe know how to rend the garment, hang the head with the bulruſh, to whip and launce their skinnes with *Baals* Prieſts, and yet ſtrangers to a wounded ſpirit: not but that true and hearty zeale doth lift vp the eyes, knocke the breſt, dance before the Arke. Therefore this character may deceiue the vnwarie? Let *Ely* take heede of indging *Hanna's* ſpirit raſhly by the mooving of her lips: yet hypocrits ſo vſually ſtraine nature and without a cauſe exceed, and that in publique, and vpon the ſtage, that for the moſt part, their actions and affections are palpable: as *Ieſuites*, *Cabbuchins*, &c. yea in many hiſtrionicall Proteſtants: Horſe-courſers iades will bound, curuet & ſhew more triks, then a horſe well mettled for the rode or cart.

Thirdly, you may know them by their diligence and curoſitie in lighter matters

matters ioyned with omission and neglect of greater, wise in circumstance, & careless in substance, tithing mint, straining at gnats, &c. In all cheape and easie duties, prodigall: nigardly & slothfull in the waighty things of the law: these haue at command good words, countenance, yea teares from their eyes, sooner then a farthing from their purse, hauing this worlds goods, aud see there brother want; these sticke vp feathers for the carcasse, beguiling the simple, couzening the world but cheefly themselues.

Fourthly, these fires cannot keepe themselues within their owne hearts, these spirits cannot keepe themselues within their owne circles. True zeale loues to keepe home, studieth to bee quiet in other mens Dioces: false zeale loues to be gadding, is eagle-ey'd abroad and mole-ey'd at home: Insteed of burning bright and shining cleere: like brinish lights, they sparkle & spet at others or like ill couched fire-workes let fly on all

4 Pragmaticall.

5 Censorious

all ſides: onely out of their wiſedome they know how to ſpare *Agag* and the great ones, and be ſure they anger not their great Maſters, and meddle with their matches: whereas it is the propertie of fire that comes from aboue, to ſpare the yeelding ſheath, and melt the reſiſting mettall, to paſſe by the lower roofes, and ſtrike the towred pinacle, as *Nathan, Dauid; Elias, Ahab; Iohn, Herod; Ionas, Niniuy, &c.* Note alſo in all their proceeding with others, in ſteede of wholſome ſeuerity (which rightly zealous men neuer come vnto but by compulſion, and not without compaſſion of the offender, weeping with *Moſes* and *Samuel* ouer the people, beeing ſorie with the Emperour, that they know how to write ſentences of condemnation) Theſe delight in cruelty, the brand of the Malignant Church; feed their eyes with Maſſacres, as the Queene-mother. No diet ſo pleaſing to theſe rauening wolues, as the warme blood of the ſheepe. Theſe are they that cry fire

6 Cruell.

and

and fagot, away with them, not worthy to liue, their very mercies are crueltie: especially in their own cause, they heat the fornace seauen times hotter then in Gods.

Lastly, these Meteors and Vapours haue no constant light, or continued heat (as the fixed starres euer like themselues) but haue onely their aguish fits, & lunatick moods; somtimes in aduersitie they are good vnder the rod, as *Pharaoh*, again in prosperity like the fat kine of *Bashan*, ingratefull and forgetfull: sometimes in prosperity when the Sun of peace shineth on them, and the fauorable influence of great ones, they shoot forth their blade with the corne on the house top, running with the stream, and sayling with the wind; sometimes their zeale depends vpon the life of *Iehoiada*; sometimes on the company of the Prophets: commonly in the beginning they blaze like straw-fire, but in the end goe out in smoke and smoother; whereas in their entrance into profession, they galloped

7 Variable and inconstant.

loped into thewes, and made ſome girds at hand, they tire, giue in, and end in the fleſh, whereas all naturall motions are ſwifteſt toward their end.

The veſtall fires were perpetuall, and the fire of the Alter neuer went out. Spices and wefts of theſe euiles may be found in the ſincereſt Chriſtians: but they ſuffer not theſe dead flies to lie & putrefie in the precious boxes of true zeale: of all theſe the Preachers caueat may be conſtrued, *be not ouer iuſt*, thogh it may alſo admit other interpretations, as after ſhall appeare.

Be not ouer iuſt, hath 7. expoſitions here 2 or 3. more hereafter.

Theſe are the ſpeciall notes & ſymptomes of ſtrange fires: the kinds alſo are many, & might be diſtributed into many heads: but I will reduce them into three, which are known by their names.

ψεύδος ζηλος, *Counterfet Zeale, falſe fire,*

τυφλος ζηλος, *blind Zeale, ſmoakie fire, or fooles fire, ignis fatuus.*

πικρος ζηλος, *turbulent Zeale, wilde fire.*

The, firſt wanting truth and ſincerty, propounds ſiniſter ends.

The

The ſecond, knowledge and diſcretion, takes wrong wayes.

The third, loue and humility, exceeds meaſure.

The firſt abounds amongſt ſubtile and crafty profeſſors, and is to bee abhorred and detected.

The ſecond among ſimple and deuout, is to be pitied and directed.

The third amongſt paſſionat and affectionate, and is to be moderated and corrected.

The firſt is the meere vizor of zeale, looking aſquint one way and tending another; pretending God and his glory, intending ſome priuate and ſiniſter end; firſt, either of honour and promotion, as *Iehu*, who marched furiouſly, and his word was the Lord of Hoſts, but his proiect was the kingdome.

Secondly, at filthy lucre: as *Demetrius* & his followers, who cried, great is *Diana* of Epheſus; but ment her litle ſiluer ſhrines. It cannot be denied, but many ſuch there were, who helped to pull

pull downe the Abbyes; not out of any hatred to thoſe vncleane cages, but to reare their owne houſes out of the ruines, and ſpoyled Copes to make cuſhions. *Iudas* complained of ſuperfluitie, but grieued it fell beſides his bag: many hold temporalities, tithes & glebes, vnlawful, becauſe they are loth to forgo them: If *Iezabel* proclaime a Faſt, let *Naboth* looke to his vineyard; If the Vſurer & Tradeſ-man frequent Sermons, let the buyer & borrower look to themſelues. It is too common a thing to make zeale a lure & ſtale to draw cuſtomers; a bait of fraud, a net to intrap, with malicious *Doegs*, to make it a ſtalking horſe for reuenge againſt the Prieſt, thereby to diſcharge their gall at Miniſters and other Chriſtians, for the omiſſion and commiſſion of ſuch things, as themſelues care not for; with the *Strumpet* in the *Prouerbs*, to wipe their mouthes, and frequent the Sacrifices, that they may be free from ſuſpition.

All theſe euils, haue I ſeene vnder the

the Sun-ſhine of the Goſpell: but by how much, zeale is more glorious then common profeſſion, by ſo much is diſſembled feruency more deteſtable then vſuall hypocriſie; yea, no better then deuilliſh villany and double iniquitie: ſuch painted wals & whited ſepulchres, the Lord will breake downe. Let all *Timothies* & *Nathanaels* learne to deſcry them, and diſcard them: The cure of this was deepely forlayd by Chriſt; *I counſel thee to buy gold tried in the fire:* all is not gold that gliſtereth, an image of faith, breeds but a ſhew of zeale; many ſeemed to truſt in Chriſt, but Chriſt would not truſt them: but ſuch faith as will abide the fire, brings foorth zeale that will abide the touch-ſtone.

The ſecond is erroneous or blinde zeale, not according to knowledge, *Rom.* 10. I beare many deuout Papiſts witneſſe (though I feare the learnedſt of them be ſelfe-condemned) that they haue this zeale, perſwading themſelues they doe God beſt ſeruice, when they

pleaſe

pleaſe the Diuel muſt in their wil-worſhip. The ſame witneſſe I beare many *Seperatiſts*; though I feare moſt of them be ſicke of ſelfe conceitednes, newfangleneſſe, and deſire of maſterſhip: for who would not ſuſpect ſuch zeale which condemnes all reformed Churches, & refuſeth communion with ſuch as they themſelues confeſſe to bee Chriſtians, and conſequently ſuch as haue communion with Chriſt? It would greeue a man indeede, to ſee zeale miſplaced, like mettle in a blind horſe? to ſee men take ſuch paines, and yet fall into the pit. This made *Paul* to wiſh himſelfe *Anathema*, for the ſake of ſuch; and yet, the multitude aud common people, reaſon thus; Is it poſſible but theſe men haue the right? But alas, how ſhould it bee otherwiſe, when a blind company will follow a blinde ſect-maſter; This being one property of blind zeale, a fond admiration and apiſh imitation of ſome perſon, for ſome exellency they ſee in him, which ſo dazels their eyes,

that

that they cannot discerne their errours and infirmities, which they oftner inherit then their vertues; as appeares in the *Lutherans* & the Iewes, that would sacrifice their children to *Molech*, in imitation of *Abraham*: In these the Diuell becomes an angell of light, and playeth that Dragon, Reuel. 12. powring out flouds of persecution against the Church, causing deuout men aud wo-mẽ, to raise tragedies, breath out threatnings, and persecute without measure; then these the Diuell hath no better soldiers: but when their scales fall from their eyes, and they come into Gods tents; God hath none like vnto them. The cure of this diuinely is forelayd by Christ also, to buy eye-salue of him; Angells haue eyes as well as wings to guide their flight: when the ship is vnder saile, and hath the freshest way: it hath most neede to look to the sterage, keepe the watch, haue an eye to the Compasse and land-marks.

The third kinde is turbulent zeale,

called by *Iames* bitter zeale, a kinde of wilde fire transporting men beyond all bounds and compasse of moderation; proceeding sometime of a weakenesse of nature in men, that haue no stay of their passion, like to Clockes whose springs are broken, and Cities whose wals are down. Zeale is a good seruãt, but an ill master: mettle is dangerous in a head-strong horse. And so the Poets (which were the Heathens Prophets) shadowed out the cure of this, in *Minerua's* goldẽ bridle, wherewith she menaged her winged *Pegasus*. There is too much of this bitter zeale, of this *Hierapiera*, in all our bookes of controuersies: but especially there hath bin too much in our domestcall warrs; some sonnes of *Bichri* haue blowen the trumpet of contention, trumpets of anger; the Churches of God should haue no such custome: Oh that our Churches vnderstood that saying.

In quarrells of this nature *Paul* speds his zeale, not in partaking but in parting

ting the fray, beating downe the weapons on both ſides: Who art thou that iudgeſt? who art thou that condemneſt thy brother? as if hee ſhould ſay, The matters are not *Tanti*, wee haue made the Diuel too much ſport already; who threw in theſe bones to ſet vs together by the eares, whileſt he lets in the common Enemy vpon vs. *Charitie, Charitie*, is the builder of Churches: Strife about trifles, hath waſted many famous ones, and placed the temples of *Mahomet*, where the golden candle-ſticke was wont to ſtand. Wee pitty the former ages, contending about leauened and vnleauened bread, keeping of Eaſter, faſting on Sundayes, &c. The future ages will do the like for vs. Oh that the Lord would put into the hearts both of the gouernours & parties to theſe quarels, once to make an end of theſe Midianitiſh warrs; that wee might ioyntly powre out the vialls of our zeale vpon the throwne of the beaſt. Rom. 14. 10

Thus haue you heard the errors and

counterferts of zeale, through whoſe ſides, and vpon the backe of which, diuers of the malicious world vſe to beat thoſe whom it hates, becauſe their workes are better then their owne; iniuriouſly concluding, that all Zelots are alike. Thus I haue heard our Merchants complaine, that the ſet vp blewes haue made ſtrangers loath the rich oaded blewes, onely in requeſt: this is an old ſophiſme. True iudgement would teach vs to conclude, that the beſt drugs haue their Adulterates; the moſt currant coines their ſlipps; and that vertue which ſo many Hypocrites put on, to grace themſelues withal, is ſurely ſome rare and excellent Iewell.

The third part.

The true Zælot, whoſe feruency is in the ſpirit, not in ſhew; in ſubſtance not in circumſtance; for God, not himſelfe; guided by the word, not with humors; tempered with charity, not with bitterneſſe: ſuch a mans praiſe is

of

of God though not of men: ſuch a mans worth cannot bee ſet foorth with the tongues of men and Angells.

Oh that I had ſo much zeale, as to ſteep it in it owne liquor; to ſet it forth in it owne colours, that the Lord would touch my tongue with a cole from his Altar, that I might regaine the decayed credit of it, with the ſons of men.

Arguments of commendation.

It is good to bee zealous in good things: and is it not beſt, in the beſt? or is there any better then God, or the kingdome of heauen? Is it comely what euer we do, to do it with all our might? onely vncomely when we ſerue God? Is meane and mediocrity, in all excellent Arts excluded, and onely to be admitted in religion? Were it not better to forbear *Poetry* or *Painting*, then to rime or dawbe? and were it not better to be of no religion, then to be cold or lukewarme in any? Is it good to be earneſt for a friend, & cold for the Lord of hoſts? For whō doeſt thou reſerue the top of thy affections? for thy gold? for

1 From Gods excellency whō zeale onely becomes, vnworthily placed elſewhere.

thy *Herodias*, &c. O yee adulterers and adultreſſes, can yee offer God a baſer indignity? What ayleth the world? Is it afraid thinke we, that God can haue too much loue; who in regard of his owne infinite beauty & the beames he vouchſafeth to caſt vpon vs, deſerues the beſt, yea all, and a thouſand times more then all? Ought not all the ſprings and brookes of our affection, to runne into this Maine? may not he iuſtly diſdaine, that the leſt Riuoret ſhould bee drained another way? that any thing in the world ſhould be reſpected before him, equaled with him or loued out of him, of whom, for whom, & through whom are all things? Who, or what can bee ſufficient for him our Maker and Sauiour? In other obiects feare exceſſe; here no extaſie is high enough.

2 From his ſpirituall nature.

Conſider and reaſon thus with thy ſelfe (O man) canſt thou brooke a ſluggard in thy worke, if thou bee of any ſpirit thy ſelfe? is not a ſlothfull meſſenger as vinegar to thy teeth, and as

ſmoke

ſmoake to thine eyes; Haſt thou any ſharpneſſe of wit, is not dulneſſe tedious vnto thee? And ſhall hee that is all ſpirit (for whom the Angels are ſlow and colde enough) take pleaſure in thy drowzie and heauie ſeruice? Doe men chooſe the forwardeſt Deere in the heard, and the liuelieſt Colt in the droue? and is the backwardeſt man fitteſt for God? Is not all his delight in the quickeſt and cheerefulleſt giuers and ſeruitors? Euen to *Iudas* he ſaith, That thou doeſt, doe quickely; ſo odious is dulneſſe vnto him: what elſe mooued him to ordaine, that the necke of the conſecrated Aſſe ſhould be broken, rather then offered vp in ſacrifice; doth God hate the Aſſe? or is it not for the ſake of the quallity of the creature; which hath euer among the Heathens been an *Hieroglyphick* of heatineſſe and tardity?

Thirdly, this zeale is ſo gracious a fauorit with God, that it graces with him all the reſt of his graces. Prayer if it bee

3 Effects of zeale. Reuel. 12.

feruent, preuaileth much: the zealous witneſſes had power to ſhut and open heauen: by this, *Iſraael* wraſtled with God; ouercame, and was called a Prince with God: this ſtrengthned the heart of *Moſes* (as *Aaron* and *Hur* ſupported his hands) till the Lord ſayd, Let me alone: this made *Cornelius* his prayer to come into heauen; whither our cold ſutes can no more aſcend, then vapours from the Still, vnleſſe there bee fire vnder it: Repentance, a needfull and primary grace, which the Baptiſt ſo vrged. but then wee muſt bee zealous and repent (as my texe ioynes them) or elſe no repentauce pleaſeth God; nor are there fruits worthy repentance. Almes and good deedes are ſacrifices pleaſing to god; but without zeale, the widowes mites are no better then the reſt; It is the cheerefull loſe, that doubleth the gift. Generally, as ſome mans marke and name, furthereth the ſale of his commoditie; ſo zeale inhanceth all the graces of God. It pitieth me for *Laodicea*

dicea that loſt ſo much coſt; had as many vertues, did as many duties as other Churches: but for want of this, Chriſt could not ſup with them. Furuiſh a table with the principalleſt fare, and daintieſt diſhes that may be had; let them be roſted & boyled to the halues; or ſtand on the table till they be lukewarme? what wil the gueſts ſay? All that we can doe is but the deed done, vnleſſe zeale conferre grace

Opus operatum.

Fourthly, zeale is the richeſt euidence of faith, and the cleereſt demonſtration of the Spirit: The Baptiſme of water, is but a cold proofe of a mans Chriſtendome; being common to all commers: but if any bee baptized with fire, the ſame is ſealed vp to the day of Redemption. If any ſhall ſay, friend, what doſt thou profeſſe a religion without it; how can hee choſe but bee ſtrucke dumpe? Can wet ſuppoſe worme-wood without bitterneſſe, a man without reaſon? then may wee imagine a religion, and a Chriſtian, without ſpirit & zeale.

4

Baptiſmus Flaminis & Fluminis.

The

The Iesuits saith, I am zealous; the Seperatist, I am zealous; their plea is more probable, then the lukewarme wordlings, that serue God without life. If the colour bee pale and wan, and the motion insensible, the party is dead or in a swoune; if good and swift, wee make no question. The zealous Christian is neuer to seeke for a proofe of his saluation: what makes one Christian differ from another in grace, as starrs doe in glory; but zeale? All beleeuers haue a like precious faith: All true Christians haue all graces in their seedes; but the degrees of them are no way better discerned then by zeale: Men of place distinguish themselues, by glistring pearles: A Christian of degrees shines aboue other in zeale. Comparisons I know are odious to the world, that faine would haue all alike: but the righteous is better then his neighbour, All Christians are the excellent of the earth, the zelot surmounteth them all, as *Saul* the people by the head

head and ſhoulders; he is euer ſtriuing to excell and exceede others and himſelfe.

One of theſe is worth a thouſand others, one doth the worke of many: which made him ſpeake of *Eliſha* in the plurall number, *The horſemen and Charriots of Iſrael*; beſides his owne worke, he winns and procures others, makes Proſelites. It is the nature of fire to multiply, one coale kindles another: his worke ſo ſhines, that others come in and glorifie God; marueling and enquiring what ſuch forwardneſſe ſhould meane, concluding with *Nebuchadnezzar, Surely the ſeruants of the moſt high God.*

Theſe are good Factors and Agents, doing God as good ſeruice, as Boutefewes doe the Diuell, and Ieſuites the Pope, ſparing no coſt nor labour; and what they cannot doe themſelues, they doe by their friends. *Who is on my ſide, who? &c.*

As for lets and impediments, they ouer-

ouer-looke and ouer-leape them, as fire paſſeth from one houſe to another; neither is there any ſtanding for any Gods enemies before them: they make hauock of their owne and others corruptions. If you will rightly conceiue of *Peters* zeale in conuerting & cõfounding, you muſt imagine (ſaith *Chryſoſtom*) a man made all of fire walking in ſtubble. All difficultiues are but whetſtones of their fortitude. The ſlugard ſaith, *There is a Lyon in the way*; tell *Samſon* & *Dauid* ſo, they will the rather goe out to meet them. Tell *Nehemiah* of *Samballat*, he anſwereth, *Shall ſuch a man as I feare?* Tell *Caleb* there are *Anakims*, and hee will ſay, *Let vs goe vp at once, &c.* Let *Agabus* put off his girdle and binde *Paul*, let him be told in euery City, that bonds await him, hee is not onely ready for bonds, but for death; tel *Iubentius*, hee muſt lay downe his life, he is as willing as to lay off his clothes: tell *Luther* of enemies in *Wormes*, hee will goe if al the tiles of the houſes were Diuels.

The

The horſe neighs at the trumpet; the Leuiathan laughs at the ſpeare. They that meane to take the Kingdome of God by violence, Provide themſelues to goe through fire and water, carry their liues in their hands, embrace faggots; they ſay to father and mother, I *know you not:* to carnall Counſellers and friendly enemies *Get you behinde mee Sathan.* Zeale is as ſtrong as death, hot as the coales of Iuniper; flouds of many waters cannot quench it. *Agar* Pro. 30. ſpeakes of foure things, ſtately in their kinde; I will make bould to add a fift, comprehending and excelling them al; namely the zealous Chriſtian, ſtrong and bold as the Lyon; not turning his head for any; as ſwift as the grey-hound in the waies of Gods commandements; in the race to heauen: as nimble as the Goat climbing the ſteepe and craggy mountaines of piety and vertue; A victorious King, ouercoming the world and his luſts: *Salomon* in all his royalty, is not cloathed like one of theſe in his fiery

fiery Chariot.

To cut off the infinit praiſes of zeale, let vs heare what honorable teſtimonies and glorious rewards, it pleaſeth God to conferre vpon it; *Dauids* ruddy complexion and his skill in muſique, made him amiable in the eyes of men: but the zeale of his heart, ſtiled him a man after Gods owne heart: and the ſweet Singer of Iſraell. *Abraham*, that could finde in his heart to ſacrifice his *Iſaack*, was called the friend of God. The ſame vertue denominated *Iacob* a Prince with God. *Eliſha*, The Charriots and horſemen. *Paul*, A Choſen veſſel, &c.

Neither doth God put them off, with names and empty fauours, but vpon theſe he beſtowes his grace: *Dauid* dedicateth his Pſalmes to him that excelled: God in diſpenſing of fauours, obſerueth the ſame rule, to him that ouercommeth will I giue, &c, To him that hath, ſhall bee giuen. Husbandmen caſt their ſeede vppon the fertileſt ground

ground, which returnes it with the greatest interest: God giues most talents to those that improoue them in the best banke. *Ioseph* shall haue a party coloured coat, of all kindes of graces and blessings: And becauſe he knowes this will purchaſe them hatred and enuy, hee takes them into ſpeciall tuition; if any will hurt his zealous witneſſes, there goeth out a fire out of their mouthes, to deuoure their enemies. A man were better anger all the witches in the world then on of theſe. If God bring any common iudgemẽts, he ſets his ſeale & *Thau* on their fore-heads, & ſprinkles their poſts; ſnacheth *Lot* out of the fire (who burneth in zeale, as *Sodome* in luſt) as men doe their plate whiles they let the baſer ſtuffe burne. In fine, he taketh *Enoch* and *Eliah* in triumphant Carriots vp to heauen, and after their labours and toyles, ſetteth them in ſpeciall Thrones, to reſt in glory; The Apoſtles in their twelue, the reſt in their order, according to their zeale

Reuel. 12.

Reuel. 7 3
Ezek. 9.
Exod. 12.

zeale. And though hee may well reckon the beſt of theſe, vnprofitable ſeruants; yet ſuch congruity (not ofmerits, but of fauor) it pleaſeth him to obſerue in crowning his graces, that the moſt zealous heere; are the moſt glorious there.

Who would not now wonder, how euer this royall vertue ſhould haue loſt it grace with the world; how euer any ſhould admit a low thought of it? But what? ſhall all the indignity which hell can caſt vpon it, make it vile in our eyes? or rather, ſhall wee not reaſon from the oppoſition, as *Tertullian* did of *Nero*. That religion which *Nero* ſo perſecutes muſt needs be exellent.

1. Obiect. Zeale is mad and makes men madd.

If zeale were not ſome admirable good, the Diuell and world would not ſo hate it; yet leſt ſilence ſhould bee thought to baulke ſome vnanſwerable reaſous, let vs ſee how they labour to be made with reaſon: Let *Feſtus* be the ſpeaker for the reſt, for he ſpeakes what all the reſt thinke; you know his madd

obiecti-

obiection, and *Pauls* ſober anſwer in that place, and the like, 2 Cor. 5.13. whether he bee madd or ſober, it is for God and you. Acts 26.24 1 Cor.

This text bids vs bee zealous and repēt; the word ſignifies be wiſe againe, or returne to your wits The Prodigall is ſayd to come to himſelfe, whē he was firſt heat with this fire. Wee may well anſwer the world as old men doe yoūg: You thinke vs Chriſtians to bee madd that follow heauen ſo eagerly; but wee know you to bee madd, that run a madding ſo after vanity.

A Chriſtian indeed is neuer right, till he ſeem to the world to be beſide himſelf; Chriſts owne kindred were afrayd of him. The Apoſtles are ſayd to be full of new wine; beſides, with theſe the world is madd: they runn with *Stephan* like madd men; *Nichodemus* and ſuch as he, neuer offends them. Acts 2. Acts 7.

You know alſo what *Ahab* laid to the charge of *Eliah*; with the Apologie he made for himſelfe. This is a ſtale impu- 2 Obiect.

A make-bate.

tation in ages. *Haman* accuſed *Mordechay* and the Iewes of it. The Apoſtles are ſayd to bee troubles of the whole earth. In the Primitiue Church all mutinies and contenſions were layd to the Martyrs. True it is, where zeale is, there is oppoſition, & ſo conſequently troubles: Chriſt ſets this fire on earth not as an author, but by accident; The theefe is the author of the fray, though the true man ſtrike neuer ſo many blowes: but the *Ahabs* of the world, trouble Iſrael; then, complain of *Eliah:* The Papiſts will blow vpp the State, then father it vpon the Puritans. It is not for any wiſe man, to beleeue the tythe of the tales and ſlanders, which flie abroade of the zealous: Lewd men would fain ſtrik at all goodnes through their ſides.

Tenterden ſteeple.

3 Obiect. Proud.

You may remember alſo *Eliabs* vncharitable cenſure of *Dauid*, I know the pride of thine heart. So doe all worldlings meaſure others by their owne length; if they ſee any forwardneſſe in the

the peaceableſt ſpirit, they aſcribe it either to vaine glory, or couetouſneſſe; the onely ſprings that ſet their wheeles on going: but of this the knower of the hearts muſt iudge betweene vs.

When ſlaundering will not ſerue, then fall they to glauering, cunningly glancing at zeale, whiles they commend the golden meane wherein vertue conſiſts. But Chriſtians, take heede none ſpoyle you through ſuch Philoſophy; or rather Sophiſtry: for true Philoſophy will tell you that the meane wherein vertue is placed, is the middle betwixt two kinds, and not degrees: And it is but meane vertue that loues the meane in their ſenſe.

4 Obiect. They keep no meane.

Oh ſay they, but ſome diſcretion would doe well; It is true, but take withall *Caluins* caueat to *Melacthon*: That he affect not ſo the name of a moderate man, and liſten to ſuch Syrens ſongs, till he loſe his zeale.

5 Obiect. Vndiſcreet.

I haue obſerued, that which the world miſcalls diſcretion, to eat vpp

zeale as that which they call policy, doth wiſdome. As *Ioab* ſtabbed *Abner*, vnder a colour of friendſhip: Antichriſt vndermineth Chriſt, by pretending to be his Vicar. The feare of ouerdoing makes moſt come too ſhort; of the two extremities, wee ſhould moſt feare lukewarmeneſſe: rather let your milke boyle ouer then bee raw.

From glauering, they fall to ſcoffing; yong Saints, will proue but old Diuels; theſe hot-ſpurres will ſoone run themſelues out of breath. But wee ſay, ſuch were neuer right bred; ſuch as prooue falling ſtarres, neuer were ought but meteors; the other neuer loſe light or motion: ſpirituall motions may be violent and perpetuall.

When none of theſe will take, they fal to right downe rayling; theſe Puritans, theſe ſingular fellowes, &c. vnfit for all honeſt company. I hope the ſtates Puritan, and the common Puritan bee two creatures. For with that ſtaffe the multitude beats all that are better then them-

nemſelues,& letsfly atall that haue any hew of goodnes. But with that which noſt call puritaniſme, I deſire to worhip God. For ſingularity, Chriſt calls forit,and preſſeth & vrgeth it; VVhat ſingular thing doe you, or what odde thing doe you; Shall Gods peculiar people, doe nothing peculiar; The world thinkes it ſtrange, wee runne not with them into exceſſes, and doe not as noſt doe, that wee might eſcape deriſion, Iudge you which of theſe men ſhall leaſe: I beleeue none ſhall euer pleaſe Chriſt, till they appeare odde, ſtrange nd preciſe men to the common ſort; nd yet neede not be ouer iuſt neither. Let them that haue tender eares ſtop hem againſt the charmes of the world, and ſcornes of *Michol*, vnleſſe they were wiſer: Let him that hath a right eare, heare what Chriſt ſaith to the Churches, *Be zealous.*

The fourth part.

Yea but by what meanes ſhall a Chri- Incentiues.

ſtian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* ſhall aſcend into heauen and fetch it thence; thou mayeſt fetch it thence by thine owne prayer: as did *Elias* and the Apoſtles, men of infirmities as well as thy ſelfe, pray continually, and inſtantly: the Lord that breathed firſt thy ſoule into thee, will alſo breath on thy ſoule: I ſpeake not of miraculous (which was but a type) but of ordinarie inſpiration. Prayer and zeale are as water and ice: mutually producing each other: when it is once come downe vpon thine altar, though no water can quench it, yet muſt it bee preſerued freſh, by ordinarie fuell; eſpecially the Prieſts lipps muſt keepe it aliue.

Sermons are bellowes ordained for this purpoſe. The word read is of diuine vſe, but doth not with that motion ſtirre theſe coales.

Experience ſheweth, the beſt oration will

will not ſo much mooue as the meaneſt Orator.

After the ſparkles once by theſe meanes kindled, cheriſh and feed them by reading the word: Let it dwell richly in thine heart, exceit thy dulneſſe by ſpirituall Hymnes. Loue-ſongs enflame not luſt, more, then the Song of Songs doth zeale: Reade or ſing the 116. Pſalme; and if thou beeſt not zealous, euery verſe will checke thee in thy throat: Meditation is another helpe, approoued by *Iſaacks* and *Dauids* practice: An Art lately ſo taught, as I ſhall neede onely to poynt at the choyce theames, ſuiting and furthering this argument. I need not goe far to fetch this fire: I may ſtrike it out of euery word of this Epiſtle to *Laodicea*. Behold the Lord God, eſpecially thy Lord Chriſt in his glorious tiltes and Maieſty; for ſo hee beginnes his viſions to *Iohn*; and his Epiſtles to the Churches, exciting their dull hearts. By ſuch apparitions did hee ſet on fire the heart of

Moſes in the burning buſh; and enflamed *Stephan*, his firſt Martyre: anſwerable and proportionable to which, are our ſerious contemplations. Behold him as one that ſeeth thee, & knoweth thy workes; the rouzing preface of all theſe Letters. *Cæſars* eye made his ſouldiers prodigall of their blood. The Atheiſt thinks God takes as much notice of him and his prayers, as hee doth of the humming of Flyes and Bees; and therefore, no maruell if his ſeruice bee formall and faſhionable. The faithfull Chriſtian by faiths proſpectiue ſees him at home, and heares him ſaying, Well done thou good ſeruant; which maketh him to worke out his heart. Behold him as the beginning of creatures, eſpecially of the new creature. Oh! what loue hath hee ſhewed thee in thy redemption? out of what miſery, into what happineſſe, by what a price, to what end; but that thou ſhouldeſt bee zealous of good workes; Behold him as the faithfull witneſſe, that witneſſed

ſed himſelfe for thee a good witneſſe, and heere faithfully coũſels thee to follow his paterne. Behold him as a ſpeedie and royall rewarder of his followers. Take thy ſelfe into paradiſe, repreſent to thy ſelf thy crowne, thy throne, thy white robes; looke not on the things that are ſeene, but on the farre moſt exellent waight of glory; looke vpon theſe, and faint if thou canſt. Behold alſo hee is a conſuming fire, a zealous God, hating lukewarmneſſe; not onely deſtroying *Sodome* with fire and brimſtone, and prouiding *Tophet* for his enemies; but awaking alſo his drowzie ſeruants, by iudgements (as *Abſolon Ioab* by firing his corne) his Iſraelites by firy ſerpents: whome hee loueth, hee chaſteneth, and keepeth them in the fornace of fiery trialls, till they come to their right temper, Hee ſtandeth and knocketh: if nothing will arouze vs, a time will come, when heauen and earth ſhall burne with fire, and Chriſt ſhall come in flaming fire, to render

render vengeance with fire vnquenchable. Wee therefore that know the terrour of that day, What manner of persons ought we to bee?

From God turne thine eyes vnto man: set before thee the pillar, and clowde of fiery examples, that haue led vs the way into Canaan. Hee is but a dull Iade that will not follow: The stories of the Scriptures, the liues of the Fathers, the acts and monuments of the Church, haue a special vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canst meete with any liuing examples, follow them, as they follow Christ, frequent their company: euen *Saul* amongst the Prophets, will prophesie. No bangling hawke, but with a high flyer will mend her pitch: the poorest good companion, will doe thee some good; when *Silas* came, *Paul* burnt in the spirit: a lesser sticke may fire a billet; If thou findest none, let the coldnesse of the times heat thee,

as frosts doe the fire; Let euery indignation make thee zealous, as the dunstery of the Monkes, made *Erasmus* studious: one way to bee rich in times of dearth, is to engrosse a rare cómodity, such as zeale is: now, if euer, *they haue destroyed thy Law*, It is now high time to be zealous.

Consider and emulate the children of this generation, to see how eager euery *Demas* is for worldly promotion. How did that worthy Bishop disdaine to see an harlot, more curiously to adorne her body vnto sinne and death, then hee could his soule vnto life euerlasting. It angred *Demosthenes* to see a Smith earelier at his anuile, the he was at his deske.

When thou hast thus heat thy selfe, take heede of catching cold againe, as many haue done, and brought their zeale to deaths doore.

This fire may goe out diuers wayes: first by substraction of fewell; if a man forbeare his accustomed meales, will not

Zeales extinguishers.

not his naturall heat decay? The *Leuites* that kept Gods watch in the Temple, were charged expreſly, morning & euening, if not oftner, to looke to the lights and the fire. Hee that ſhall forget (at the leaſt) with the *Curfean-bell* in the euening to rake vppe his zeale by prayer, and with the day-bell in the morning to ſtirre vp & kindle the ſame, if not oftner with *Daniel*; I cannot conceiue how he can poſſibly keepe fire in his heart. Will God bleſſe ſuch, as bid him not ſo much as good-morrow and good-euen?

Hee that ſhall deſpiſe or neglect propheſie, muſt hee not needs quench the ſpirit? haue I not marked glorious profeſſors, who for ſome farme ſake, or other commodities, haue flitted from Ieruſalem to Iericho; where the ſituation was good, but the waters nought? and their zeale hath periſhed, becauſe viſion hath falled?

Such as reade the Bible by fits vpon rainy dayes, not eating the booke with

Iohn,

Iohn, but taſting onely with the tippe of the tongue: Such as meditate by ſnatches, neuer chewing the cud and digeſting their meat, they may happily get a ſmackering, for diſcourſe and table-talke; but not enough to keepe ſoule & life together, much leſſe for ſtrengh and vigour. Such as forſake the beſt fellowſhip: and wax ſtrange to holy aſſemblies, (as now the manner of many is) how can they but take cold? Can one coale alone keepe it ſelf glowing?

Though it goe not out for want of matter, yet may it be put out by ſundry accidents; when it is newly kindled, it may be put out with ſcoffes and reproaches, if *Peter* take not heede, and fence himſelfe well againſt them; but if once throughly growen, ſuch breath will but ſpread and encreaſe it.

It is poſſible fire may bee oppreſſed with too much wood, and heat ſuffocated with too much noriſhment: ouermuch prayer, reading, and ſtudy, may bee a wearineſſe both to fleſh and ſpirit:

rit: but it ſo rarely happeneth, that I neede not mention it, and yet the ſoule hath its faſiery. There bee ſome ſuch perchance ouer-nice men in this ſenſe alſo, who haue not learned that God will haue them mercifull to themſelues: It is often ſmoothered for want of vent and exerciſe. Let ſuch as vſe not, and expreſſe not their zeale, bragge of their good hearts; ſurely they haue none ſuch, or not like to haue them ſuch. If *Nichodemus* had not buried Chriſt by day, we might haue feared his zeale had gone out, for all his comming by night.

Yet this is not ſo ordinary, as to extinguiſh it by the quench-coale of ſin; groſſe ſinne euery man knowes will waſte the conſcience; and make ſhipwrake of zeale: but I ſay, the leaſt known euil vnrepented of, is as a theefe in the candle, or an obſtruction in the liuer. I feare *Dauid* ſerued God but reaſonably, till hee publiſhed his repentance; he that ſteales his meat, though

pouerty

pouerty tempt him, yet giueth thankes but coldly: zeale and ſinne, will ſoone expell the one or the other out of their ſubiect; Can you imagine in the ſame roofe, God and Beliall, the Arke and Dagon? Laſtly, and moſt commonly, forraine heat will extract the inward, and aduenticious heat conſume the naturall.

The Sunne will put out the fire; and ſo will the loue of the world, the loue of the Father; they cannot ſtand together in intenſe degrees, one cannot ſerue both theſe maſters with ſuch affection as both would haue. Seldome ſeeſt thou a man make haſt to bee rich, and thriue in religion. Chriſts meſſage to *Iohn* holds true; The poore are moſt forward in receiuing and following the Goſpell: as thou loueſt thy zeale, beware of reſoluing to bee rich leſt gaine prooue thy godlineſſe; take heede of ambitious aſpiring, leſt Courts and great places, prooue ill aires for zeale, whither it is as eaſie to go zealous, as to returne

returne wise; *Peter* whiles hee warmed his hands, cooled his heart; Not that greatnesse and zeale cannot agree; but for that our weaknes many times seuers them. If thou beest willing to die poore in estate, thou mayest the more easily liue in grace. *Symrna*, the poorest of the seuen candle-stickes, hath the richest price vpon it.

The diligent practise of these courses will make easie the practise of this counsell, *Be zealous, &c.*

The fift part.

1 Obiect. But here me thinke I heare the lukewarme wordling of our times, fume & chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough.

Answer. Such as thinke they are, or can bee zealous enough, neede no other conuiction to bee poore, blinde, naked, wretched and pittifull *Laodiceans*: Fire is euer climbing and aspiring higher; zeale is euer aiming at that which is before;

fore; carried towards perfection; thinking meanely of that which is past, and already attained, condemning his vnprofitable seruice, as *Caluin* in his last Will: this rule tries ful conceited Christians.

What would you haue vs doe? wee professe, keepe our Church, heare Sermons, as Christians ought to doe. 2 Obiect.

Affectionate friendship and seruice is not onely for publique shew and pompe, vpon festiuall dayes, in Chambers of Presence; but for domesticall, ordinary, and priuat vse; to such holy day and Church retainers, God may well say, Let vs haue some of this zeale at home and apart. Answer.

All affections are most passionate, without a witnesse. Such as whose families, closers, fields, beds, walkes, doe testifie of their worship, as well as templs & synagogues, are right seruitors: God much respects their deuotions: and they haue strong proofe of the power of godlinesse.

3 Obiect. Wee would you ſhould know, that wee are ſuch as haue prayer ſayd or read in our families and houſhold; or elſe we ſay ſome to our ſelues at our lying downe, and vpriſing; and more then that, ſay you what you will, wee holde more then needs.

Anſwer. Firſt, know that zeale knowes no ſuch vnmannarly courſes, as to ſlubber ouer a few prayers, whiles you are dreſſing and vndreſſing your ſelues, as moſt doe, halfe aſleepe, halfe awake; know further, that ſuch as hold onely a certaine ſtint of daily duties, as malt-horſes their pace, or mill horſes their round, out of cuſtome or forme, are far from that mettle which is euer putting forward, growing from ſtrength to ſtrength, and inſtant in duties, in ſeaſon, out of ſeaſon: and this ſayes hard to lazy Chriſtians.

4 Obiect. May not we goe too far on the right hand?

Anſwer. It is true: but liberality baulkes, and feares couetouſneſſe and niggardize, more

more a great deale then prodigality; ſo does zeale lukewarmnes and coldneſſe, more then too much heate & forwardneſſe; the defect is more oppoſite and dangerous to ſome vertues, thé the exceſſe.

Why? are not ſome thinke you, too ſtraight laced, that dare not vſe their Chriſtian liberty in ſome recreations? ſweare by ſmall oathes, or lend money for reaſonable vſe? hath not God left many things indifferent, wherein ſome ſhew themſelues more nice then wiſe? ; Obiection

Zeale will cut off the right hand, if it cauſe to offend; much more to pare the nayles and ſuperfluities: it conſumes the ſtrongeſt, deareſt corruptions; much more will it ſinge off ſuch haire and droſſe as theſe: If ought be praiſe worthy, it imbraceth ſuch things; if any be doubtful, carrying ſhew of euill, of ill reporte, it dares not meddle with them; it feares that ſome of theſe are as indifferent, as fornication was among the heathen. Anſwere.

6 Obiect. There are but few ſuch, no not of the better ſort, as you ſpeake of.

Answer. Graunt there bee any; and zealous emulation culleth the higheſt examples. Such as meane to excell in any Art, trauell to finde out the rareſt workemen, purchaſe the choyſeſt Copies; hee that hath true zeale, will ſtriue to purge himſelfe, as Chriſt is pure.

7 Obiect. Will you haue vs runne before our neighbours, or liue without example, or company?

Answer. Cowards & crauens, ſtand and looke who goes firſt: ſouldiers of courage will caſt lots for the onſet & fore-ranke for deſperat ſeruices, and ſingle combats. Iades will not go without the way be led.

8 Obiect. So we may ſoone come to trouble, and danger enough.

Answer. What daunger can there bee, of an honeſt, peaceable, religious forwardneſſe?

The ſlug or ſnaile, puts out the tender

per horne to feele for lets in the way, and puls them in where there is no cauſe; ſo doe the fearefull that ſhall be without: but zeale either finds no dangers, or makes them none; it neither feares to doe well, or to reproue ill doers, let who ſo will be diſpleaſed.

Some indeed care not whom they offend, they are ſo harſh and fiery, they can beare with nothing.

Will true Chriſtianity allow vs to beare with any ſinne? 9 Obiect

Can tinne, or hot iron chooſe but hiſſe againe, if cold water be caſt on it: can a righteons ſoul chooſe but vex it ſelfe at open euill? Such Oſtriches as can digeſt oathes, prophane and filthie ſpeeches, ſhew what mettle they haue for the Lord of hoſts; who yet will be ready enough to offer the challenge, or ſtab, for the leaſt diſgrace to themſelues or their miſtres: *Phineas* had rather, if it were lawfull, fight in Gods quarrels then his owne. Answer.

All are not by nature of ſo hot diſpo- 10 Obiect

sitions, or so fiery-spirited, as others.

Answer. If there bee such a dull slegmaticke creature as hath no life nor spirite in any thing he goes about, or whome nothing will mooue; hee may plead complexion, and yet grace is aboue nature: but the best way is; See euery mā compare his deuotion in matters of God, with his spirits and mettle in other affayres, wherein his element or delight lies; if the one equall not the other, the fault is not in nature: the oldest man hath memory enough for his gold, and the coldest constitution heate enough where it likes.

11 Object. Well, our harts may bee as good as the best though we cannot shew it.

Answer. Fire cannot be long smothred, it will either find a vent, or goe out, zeale will either finde word, or deede, to expresse it selfe withall.

12 Object. All haue not the gift of vtterance.

Answer. Violent affections haue made the dumbe to finde a tongue; If it be lowe water the mille may stand, but abound-

dance

dance of heart will ſet the wheeles on going. What earneſt diſcourſes will vnlearned Mariners make of their voiages? Huntſ-men of their game, &c.

All haue not ability and meanes: many haue great charges. 13 Obiect.

Loue and zeale are munificent, make mony their ſeruant, not their maſter: whereſoeuer the heart is enlarged, the hand cannot bee ſtraightned; where the bowells are open, the purſe is not ſhut. *Herod* for his pleaſure, cares not for halfe his kingdome; what wil not ſome Gentle-men giue for hawks and hounds? not onely the poore woman that ſpent the rich oyntment on Chriſt, the widow that gaue all her ſubſtance, the conuerts that ſold all, and threw all at the feet of the Apoſtles, but euē the bounty of the ſuperſtitious Papiſts ſhall riſe in iudgement againſt ſuch as profeſſe a religiō, wil giue it good words & countenance; but bee at no coſt with it, and know a cheaper way to ſaue charge withall. Answer.

Al haue not ſo much leiſure to ſpend, 14 Obiect.

so much time and study, about matters of religion, they haue somwhat else to doe.

Answer. There are indeede many vanities, which distract and diuide the minde of worldlings; but zeale counts one thing needfull, to which it makes all other veile and stand by. Is their any so good an husband of his time, that will not steale some houre for his pleasure; that cannot spare his God and his soule halfe an houre, morning and euening; that bestowes not idly, as much time as a Sermon or two would take vpp in the weeke? The soule I confes hath his satiety, as well as the body; but why should we sit on thornes, more at a Sermon then at a Play; thinke the Saboths longer then holy-daies; but for want of zeale? If thou beest not a vaine and willing deceiuer of thy selfe, and others; deal honestly & plainly with thy soule, try thy selfe by these few rules; and if thou iudgest thy selfe to come short of them, amend and *be Zealous.*

The

The ſixt part

Which little round fire-ball comming to hand, as *Dauids* ſmall ſtone, by ordinary lot, knowing the inſufficiency of mine owne; I pray that God with his arme would ſcatter it farre and wide into thoſe wilde parts of the world without the pale of Chriſtendome, which lie ſo frozen and benummed in their Paganiſme, that they feele not the coldneſſe of their religions; as alſo in thoſe regions that being within the Tropickes of the Church, haue iuſt ſo much, and ſo little heat, as to thinke they haue enough, and neede no more: Cheefly mine affections burne within me for the good of mine owne Nation; for which I would I had but ſo much zeale as truly to wiſh my ſelfe *Anathema*, vpon condition it had heat ſutable to the light. For I muſt beare it record, it hath knowledge; I would I could ſay, according to zeale. But the

ſpirit

ſpirit, knowing that which is ſpoken to all to bee in effect as ſpoken to none, directs mee what I ſhould ſpeake to Churches, to ſpeake to particular Angels. Now the principal in our Church, vnder that Archangell of the couenant, I moſt willingly acknowledge to bee my Lord the King, as an Angell of light. And why not that very Angell, who by his writting hath begunne to powre out the fift vial vpon the throne of the beſt, darkned his Kingdome, cauſed them to gnaw their tongues for greefe, and blaſpheme for the ſmart of their wounds; though as yet they will not repent of their errours? The Lord annoynt him more and more with this oyle aboue all the Princes of the earth, that from his head, it may runne downe vpon our skirts; make him ſhine in zeale aboue all other ſtarres, to the warming & enlightning of this whole Horizon; ſet him vp as a ſtandard for his people; cloath him with zeale, as with a cloake, to recompence the fury of

of the aduerſaries, that he may ſtrike the Aramites, not three but fiue times till they be conſumed; that he may put the Ammonites vnder the yron ſawes, harrowes, axes, which haue prouoked him as much, as euer they did *Dauid*, 2. Sam. 12. But yet as in the time of the old Teſtament the cuſtody of the fire and light was the charge of the Prieſt; ſo here I obſerue Chriſt to lay it vpon his Miniſters, interpreting his rule by his practiſe, *Tell the Church, Tell the Angell of the Church*; honouring that deſpiſed office, with that ſtately ſtile; intimating the vnion betweene People and Miniſter, that they ſhould bee as one: what is ſpoken to the one, is ſpoken to the other, not as ſome, that euer make Clergy and Layty two members, in diuiſion and oppoſition; neither yet as ſome ſpirits that lay all leuel, but implying a propertie, eſpecially in grace and zeale in the Miniſters, whom the Preacher calls the maſter of the aſſemblies; that they ſhould exceed

ceede as far the people, as Angels doe men, and that he will reckon with them for the religion of the people, becauſe colde Prieſts make bolde ſinners; zealous *Iehoiada* may mak *Iehoaſh* the King zealous, ſo long as hee liues with him. Wee therefore men and brethren, or rather men and Angles, vpon whom it lies to keepe life and heat in the deuotion of the world, to conſume the droſſe of vices and hereſies, that haue fallen into the ſinke of our times; wee that are to make ready our people for the ſecond comming of Chriſt, is the ſpirit of *Ely* thinke wee ſufficient for vs? What manner of perſons ought we to be, burning in ſpirit, feruent in prayer, thundring in preaching, ſhining in life and conuerſation? Why is it then my brethren (oh let my plaineſt rebukes bee the fruits and ſignes of my beſt loue to mine owne Tribe; let them not bee as breakings of the head, but as precions balme to thoſe whoſe honour with the people, I pre-

ferre

ferre to my life) why is it that ſome of vs pray ſo rarely and ſo coldly in priuat (the euilles of our times will not out but by frequent faſting and freuent prayer) in publique ſo briefly, ſo perfunctorily, and feebly, that wee ſcarce haue any witneſſes of what wee ſay? Why are there yet remaining any Mutes amongſt vs? Why are there any tongues that dare ſpeake againſt often or zealous preaching? Doth not *Paul* adiure vs before him that ſhal iudge the elect Angels, that we preach inſtantly, in ſeaſon, and out of ſeaſon? Read wee the commentaries of that text, or let the practiſe of Ancients expound it; and tell mee if euer old or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of once on the Sabbath preaching only, as if that were fully ſufficient, without endeauoring or deſiring any more. If alwaies often preaching bee prating, what meant the practiſe I ſay, not onely of *Caluin*, and *Beza* but of *Chryſoſtome*, *Baſil*

Basil, *Ambroſe* with other of the Fathers, preachiug euery day in the week ſome of them twiſe in the weeke, none of them ſo ſeldome, as ſuch would bear the world in hand. What meant ſundry ancient Councells, (the eleuenth of *Tolet* in Spaine) yea euen of Trent it ſelfe, to excite the torpor of the Biſhoppes of their times, as their Canons ſpeake, enioyning frequent preacing, calling for more then almoſt any man is able to performe?

But heere I may turne reprouing into reioyching, that preaching is growne in any better faſhion and grace with our times, by royall and reuerend, both examples and countenance: only I wiſh that euery *Archippus* may fulfill his Miniſtry, be inſtant and conſtant in preaching. *Salomon* the older, and wiſer hee grew, the more hee taught the people, ſharpned his goads, and faſtned his nailes; whereas many amongſt vs are ſo wiſe in their youth, as to affect the fooliſhnes of preaching, but

but in their dotage, Eaſe ſlayes the ſoole; when the doore is oyled, it leaues creaking; they muſt then fall to make much of themſelues, till contrary with the Prophet they cry out, My fatneſſe, my fatneſſe, my belly, my belly; ſo fauouring their lungs, that they will bee ſure neuer to die of *Dauids* conſumption of zeale; let ſuch preach, ſay they, that want liuings: and if for ſhame they preach at all, it muſt bee rarely and eaſily, for breaking of their wind (my meaning is not to taxe ſuch, whome God diſinables by weakneſſe of body; or ſuch as recompence their rarity with induſtry, as *Perkins*, &c.) and yet forſooth theſe thinke they may iuſtly challenge, & weare the double honour of countenance and maintenance; I maruell with what right, or with what face, ſo long as ther remaineth expreſſe Cannon of Scripture, bequething it to thoſe, that toyle in word and doctrine. Neither will zeale ſet vs on worke onely to preach, or to preach often to auoyd

uoyd the infamy of bare readers; but it wil teach vs to preach painefully, and that in the euidence and demonſtration, not ſo much of art, or nature, as of the ſpirit and grace; regarding onely, that the people know Chriſt and him crucified; not caring whether they know what wee haue read, how many quotations our memory will carry leuell, how roundly wee can vtter our mind in new minted words, in like ſounding, idle, vaine, and offenſiue *Paranomaſies*; I bluſh to fall into the leaſt touch of that kind: yet at once to ſhew and reprooue that childiſh folly, It is a vaine of vaine preaching, turning ſound preaching into a ſound of preaching, tickling mens eares, like a tinkling cymball, feeding them ἠδυσμασι ἢ ἀκ ἐδεσμασι, ſpoyling the plaine ſong, with deſcant and diuiſion: what is this but to ſhew our owne leuitie and want of true Art; indeede affecting ſuch a dauncing, piperly and effeminate eloquence (as *Tully*, *Demoſthenes*, or any Maſ-

Maſculine Oratour would ſcorne) in ſteade of that diuine powerfull deleuery, which becommeth him, that ſpeakes the Oracles of God. If euer we meane to doe any good, we muſt exhort and reprooue, with all vehemency and authority; lifting vpp our voyce as a trumpet, as the ſonnes of thunder; pearcing their eares, witneſſing, ſtriuing and contending, according to our gift whatſoeuer it bee, to manifeſt our affections, that wee may worke vpon the people, which all the Art in the world will not teach vs to doe: onely zeale at the heart will naturally produce it, without ſtraining or affecting. If God require the heart as well as the head; why ſhould wee not labour to mooue the affections, as wel as enforme the iudgment? There is a doctrinall, and as ſome tearme it, a Doctorly kinde of preaching, which is admired of ſome that vnderſtand it not; of others that could be content with the Maſſe again, becauſe it was gentle, & had no teeth in

it. And ſuch Sermons I haue ſometimes heard, for matter voyd of exception, but ſo deliuered, as if one were acting a part, or ſaying a leſſon by heart. It hath called to minde a ſong which ſometimes I haue met withall, excellently compoſed, full of ſweet ayre, ſurely and truly ſung; but with flat and dead voyces without ſpirit, which hath marred the muſique: Of ſuch a Sermon and Preacher, the Countreymans verdict did wel, that ſaid, this man may bee a great ſcholler, but he wants beetle and wedges to hcaw our knotted timber withall, our greene wood will not burn vnles it be better blown; you ſhall ſometimes ſee an excellent horſe of ſhape and colour, hauing many of thoſe markes *Du Bartas* deſcribs in *Caines* ſuppoſed horſe; which yet wanting mettle hath beene of little worth, and leſſe vſe. If there were no other Preachers then theſe, which hold themſelues the onely profound and learned Preachers, I muſe what ſhould be-

become of conuerſion of ſoules, which they that couet, muſt come with the ſpirit of *Elias*, to turne the hearts of the fathers to their Children, I may in truth, and I hope with modeſty ſpeake with the Preacher, that in obſeruing I haue obſerued, and haue found, that diuers great Clarkes haue had but little fruit of their miniſtery; but hardly any truely zealous man of God (though of leſſer gifts) but haue had much comfort of labours, in their owne and bordering pariſhes, being in this likned by *Gregory*, to the yron on the Smiths anuile ſparkling round about. And if for this any bordering neighbours, whoſe cold labours worke not the like ſucceſſe, ſhall accuſe them of ſome kinde (I know not what) of policie in bewitching the people; they may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well anſwered one that accuſed the people of partiality, for not affecting him that preached

ched one of his printed Sermons, that hee had indeede his Sticke, but wanted his Rosen; meaning his zealous manner of preaching and liuing, without which last, all the former will doe but little good, if a good ensample of life accompany not their doctrine, as lightning doth thunder. For there are some (I speake it with sorrow of heart) that seem to haue fire in their preaching, but carry water in their life; being notoriously proud, couetous, or debauched, stained with odious vices. Let vs heare the summe of all. Doe we loue Christ more then ordinary? would wee giue proofe of our trebble loue to him? Let vs then feede his flocke with a trebble zeale, expressed in our prayer, preaching & liuing: Let vs make it appeare to the consciences of all, that the top of our ambition is Gods glory: and that we preferr the winning of soules, to the winning of the world.

This title of Angels why may it not also be extended to Magistrates, as well

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as that higher ſtile, of Gods; Sure I am, that the ſcarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and eſſentiall character; God and *Moſes*, their onely and ſole, in the charge and commiſſion to *Iehoſhuah* ſo oft repeated; *onely be of good courage*. And if *Dauid* were now to repen his Pſalme; I thinke hee might alter the forme of his counſell, and ſay, *Bee zealous yee Rulers and Iudges of the world*, and not wiſe and politique: or rather vnder the tearmes of wiſdome, he comprehends indeed the zeale wee call for, the moſt now adayes being *Galio's*, wiſe onely for the matters of the Common-wealth; not hauing a ſparke of that ſpirit which was in *Phineas*, *Daniel*, and *Nehemias*, &c. for the Lord of hoſts, or to his Lawes & Commandements; as if God had made Magiſtrates keepers onely of the ſecond Table, gouernours of men, and not of Chriſtians; guardians onely of ciuill ſocieties, and not of his Church, and ſhepheards alſo

of his flocke. Are Idolatries, blasphemies, prophaning of Saboths, no sinns? Why then either haue not the lawes force and strength enough in them (as sometime wee are answered when wee complaine) or why are they not executed for the suppressing of these raging sins? are not al they punished with death in the Scriptures, as wel as breaches of the second table? Blood I leaue to the malignant Church, & admire clemency in Rulers, as much as any; but yet I know the prophane dissolutenes of the times, requires a three stringed whippe of seuerity to purge our *Augean* stable of the foule abuses, whipt often with penns and tongues, but spared by them that beare the sword (a man may say of many Gouernours) altogether in vaine for matters of religion. Are not kings of the earth chargd to réder double to the bloody strumpet of Rome? Why then doth the hurtfull pitty of our times embolden & increase their numbers? *Laodicea* it selfe, I doubt not for

for matters of mine and thine, had (as their name imports) good ciuill Iuſtice and Iuſticers; but what was God the neerer for it? doth he not threaten for all that to ſpue them out of his mouth? ſhall hee not curſe thoſe that doe his work negligently, fearfully & partially? Our times complaine of two ſpeciall canker wormes of Iuſtice, which eat vp zeale in Magiſtrates. The firſt is *Couetouſneſſe*, which makes men of place to tranſgreſſe for a morſell of bread; the zeale of their owne houſes conſumes the zeale of Gods houſe: The building of great houſes, keeping of great houſes, & matching with great houſes, raiſing & leauing of great houſes behind them, makes them ſo rauenous, that they deuoure ſo much, as choakes all their zeale; which would teach them to ſhake their laps of bribes, & ſcorne to accept gifts, though men would augment them for the peruerting of iudgment. The other is *Cowardize* & *Feareſulnes*: which how vnfit, & baſe a qua-

lity did *Nehemiah* thinke it for a man of his place? no better then ſhyneſſe in a fore-horſe, whoſe eyes men fence on both ſides, that they may lead the way, and goe without ſtarting; vnto which, zeale is anſwerable in Magiſtrats, cauſing them onely to ſee him that is inuiſible, without caſting a ſquint eye at men; to ſing to God onely of iudgement and mercy, without tuning their ſongs to mans eare; to walke in the perfect way, without turning, either to the right or left hand for feare of fauor. Oh that there were ſuch an heart in our leaders; how eaſily would our people follow! what a ſpring-tide of zeale ſhould wee haue, if the Sunne and Moone would caſt out a benigne aſpect vpon them! Doth it not floriſh in all thoſe ſhires and townes, where the word and Sword do ioyntly cheriſh it? In others which are the greateſt number, how doth it languiſh and wane away, and hang down the head: where is it in diuerſe places of the land to bee ſeene? I

had

had almoſt ſayd in my haſte and heat, there is none that hath zeale, no not one, there is no courage for the truth; but that I remember that *Eliah* was checked for ouer-ſhooting himſelfein his too ſhort and quicke computation. I hope the Lord hath his fifties amongſt vs, though but thinn ſowne in compariſon of the ſwarmes of profeſſed Recuſants, and Church-Papiſts, of prophane Athiſts, key-cold wordlings, and lukewarme profeſſors. The bodies of our many ſeuerall Congregations, yea euen of the better ſort, whereunto haue they beene likned by our ſeparated aduerſaries; but vnto the Prophet *Hoſea* his cake, halfe baked vpon the hearth, hauing one ſide, that is, the one ſide to the world-ward, in publique ſeruice, ſcorched a little and browned ouer; but the inſide to God ward, in priuate, and family-duties, no better then dough; many of them making indeede ſome ſhew, as the out landiſh fruits that are plaſhed vpon our walls, but

wanting

wanting heat neuer come to maturity. If wee ſhould make good their reſemblances, how then ſhould we pleaſe the ſtomacke of God? who hath indeede brooked and borne vs a long time, I doubt but wamblingly. How neare were wee going in 88. and in the powder treaſon? Do we thinke he will euer digeſt vs, in the temper wee are in? which (to confeſſe the truth of the faſhionable Chriſtian) what is it but a ſtate of neutrality, indifferency, or ſuch a mediocrity, as wil iuſt ſerue the time, ſatisfie Law, or ſtand with reputation of neighbours? beyoud which, if any ſtep a little forward, do not the reſt hunt vpon the ſtop? If there hap to breake out a ſparkle of zeale in any one houſe in a pariſh; is not the whole towne in an vprore, as when the bells ring awke euery man brings his bucket to the quenching of this fire? If hell be in an Ale-houſe, who cries out of it? & as for our Sũdaies Church-ſeruice, which is all that God gets at our hands; how per-

perfũctorily, and faſhionably is it ſlubbered ouer; how are his Saboths made the voyder and dung-hill for all refuſe buſineſſe, diuided betwene the Chnrch and the Ale-houſe, the May-pole commonly beguiling the Pulpit? What mã would not ſpue to ſee God thus worſhipped? This want of deuotion makes the foule mouthed Papiſts to ſpet at vs: this want of reformation, makes the queaſi-ſtomacked Browniſts caſt themſelues out of the Church; & ſhall God alwayes ſuffer the land to beare vs? But behold, he ſtands at the door & knocks, by treaſons, by plagues, by the hammer of dearths, diſcontents, fires, inundations, eſpecialy by the word; his locks are wet with waiting. Oh before hee ſhake off the duſt of his feete agaiuſt vs, and turne to ſome other nation more worthy, let vs open the doore, that he may come in and ſup with vs; if hee loue vs, hee will purge vs, and ſcoure vs, by one chaſtizement or other: if hee haue no pleaſure in vs, hee cãnot but vnburthen his

his ſtomacke of vs; If all the land beſides ſhould turne the deafe eare, yet let mee entreat & charge you of my flock to heare his voyce, & be zealous. Since my cóming amongſt you, I haue handled ſome bookes of the olde Teſtament, the Epiſtles to the Romans, to the Hebrewes, of Saint *Iames*, *Peter*, and *Iohn*, out of them taught the doctrine of the Law, of Faith, Loue and good Works: now in the choyce of this Epiſtle of Chriſt to *Laodicea*, my deſire was to boile vp the former to their iuſt temper in which worke I can willingly be content to ſpend my ſtrength, and dayes, if God ſee it fit. I cannot be a better ſacrifice then to God, and for you, if I waſte my ſelfe, ſo you may haue light & heat; what els is the end of my life? God hath giuen you a name, your zeale is gone abroad, & I hope you haue many names among you; the Lord increaſe their nũber and zeale. If but one of vs this day, ſhall open this doore of his heart with *Iehoſhuah*, let others chuſe, I and my houſe

houſe wil ſerue the Lord more zealouſly then heeretofore; neither I nor hee ſhall haue loſt our labours. A liuely picture caſts the eye vpon euery one that comes neere it: ſuch is the word with whom, and with which we haue to do; Let him that is now colde, grow colder & colder; but let him that hath an eare, heare what hath beene ſayd to the Churches; and be zealous and amend.

The Lord giue vs not onely vnderſtanding, but zeale in all things: he baptize vs with fire: hee breath on vs, and inſpire into vs the ſpirit of life & power, &c. So ſhall wee runne the wayes of his commandements.

FINIS.

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